

THE
Poor Vicar's⁴
COMPLAINT,
IN A
LETTER
TO A
MEMBER
OF
Parliament.

L O N D O N,

Printed: And are to be Sold by
J. Nutt, near Stationers-Hall,
1705.

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Honoured SIR,

THE great Character you bear, of being a Promoter of the Interest of the Church of England, as by Law establish'd, induces me to Petition you to become an *Advocate* in *Parliament* for a considerable Number of the *Clergy*, that labour under the Hardship of such a small Subsistence, as is no way suitable to their Education and Function. And that they do deserve *your* especial Regard, and even the unanimous Concurrence of that *August Assembly* (in which you make no mean Figure) for their Relief, is the Design of this Paper to represent.

It can't be thought impertinent in any of *us* to display our *Grievance*, or to ask the favourable Influence of the *Parliament of England* on *us*, when many of the *Laity* throng in every Day with their *Petitions*, that proper Methods might be deliberated on to advance the Interest of their several Professions.

Tho' even the meanest *Rectories* and *Vicarages* have in all the late War, (two or three Years only excepted) as well as in the present, been oblig'd to pay to the *Land Tax*, yet the Incumbents have not been clamorous, but have patiently born what the *Government* has been pleas'd to lay upon 'em, tho' it has contributed much to encrease their Poverty.

Were our *Income* obtain'd, and in all Respects like *Lay-mens* Estates, it would argue Peevishness and unreasonable Discontent in us, to desire any Favour upon that account; but were all Circumstances weigh'd, a great Difference would appear betwixt ours and other Mens Estates. For it can't be unknown to every *Member of Parliament*, how expensive the Education of the *Clergy* generally is. I believe it could be made appear, that some Hundreds of *Living*s are so small, that so much Money as has been expended at *School* and the *University*, to qualify us for the *Ministry*, would purchase the like Annual *Income* of *Free-hold*, or at least of a *Lease for Life*. What *Secular Reward* then redounds to 'em for their *Learning* it self, and for the Discharge

Discharge of their *Sacred*, and therefore *Honourable Function*?

Tho' none that have any regard for *Religion*, will deny, but that all that *wait at the Altar*, and *some Spiritual things*, should reap so much of *Carnal things*, as is sufficient to maintain 'em according to the Dignity of their Character; yet I make no doubt of giving Evidence to prove, that above a *Thousand Clergy-men* in the Kingdom, settl'd in *Living*s, are not in so good a Condition to support themselves and Families, as most of the meanest *Mechanicks*.

There are above Eleven Hundred *Living*s in the Kingdom of *England*, (excluding the Dominion of *Wales*) that are under the Value of Six Pounds *per Annum*, in the King's Books, and most of those under Five; few of which by Observation, exceed the real Value of Forty Pounds *per Annum*, but most of 'em scarce amount to Thirty. A miserable Support (God knows) for Men of Ingenious *Educ*ation, and Dispensers of the Evangelical Mysteries, and *Ambassadors for Christ*!

'Tis to be confess'd, that some of the *Incumbents* of these poor *Living*s, may probably procure a small *Cu*racy in the Neighbourhood, or teach a *School* for a more decent Maintenance: But great Inconveniences attend those ways of augmenting their *Income*.

The first of 'em, is a manifest Injury to their *Par*ishioners, who are thereby depriv'd of one half of

the publick Worship of God, and gives some occasion to the People, of *separating* from the *Establish'd Church*. For when they have not the *Publick Service* perform'd both parts of the Day, then they have a Pretence to frequent some Neighbouring Church, or at first for a Walk sake, or to gratify their Curiosity, will go to some *Dissenting Congregation*: And if they admire the Preaching there, above what they meet with in their own *Parish Church*, (as 'tis great odds but they do without just Grounds) then they are apt to slight their own Minister, not attending, it may be, his Officiating when they may. For when People have once caught the *Itch in their Ears*, they will require frequent *Scratching*, and then they are not like to remain long stable in their Principles. Thus at first *Parochial Communion* is thought to be no Duty by such; and then in all Probability their next Motion is, to a *Separate Meeting*, where they will take up their Rest. This ill Consequence does probably arise from the Necessity some Clergy-men are under, of Officiating constantly one part of the Lord's Day at some other Church, besides their own, for a tolerable Subsistence.

Besides, how can the Sick in such a Case be frequently Visited, Children always Baptiz'd, in case of sudden Weakness, the Afflicted comforted by the Advice of their Spiritual Guides? And how can the *Minister*, when he lives not on the Spot, take due

due Cognizance of the *Irregularities* of People in their *Principles* and *Morals*, in order to private Re-proofs and Admonitions?

Tho' *Pluralities of good Livings* are more commonly inveigh'd against, yet I think, if the Peoples Souls are to be most regarded, (as undoubtedly they ought) this *Plurality of Churches* to be supply'd thus partially by one Man, is a far greater *Grievance*.

For it very rarely happens that one *Minister* enjoys two good Benefices so near together, as to Officiate at both in his own Person. If such *Livings* then are at too great a Distance for himself to perform Parochical Duties, as generally they are, then one of 'em is presum'd to be supply'd constantly by a *Curate* of the *Diocesan's Approbation*, and at his Allowance for Stipend too. (if he pleases) in proportion to the Value of the Rectory. If such *Pluralities* be bestow'd only on Men eminent for Learning and Piety, according to the real Design of such *Prefement*, and were the *Ecclesiastical Laws* strictly observed concerning 'em, no Disadvantage can accrue to the *Church* by the Permission of 'em : But where Necessity forces a Clergy-man to accept of a second small *Living* or *Curacy*, near the place of his Residence for a competent Maintenance, there the above-mention'd Inconveniencies with several others in all likelihood will arise; nay, *that* of the partial Performance.

formance of the publick Worship of God in such Parishes, must follow from thence.

'Tis therefore much to be lamented by all that have a due Sense of Religion, that every Church has not now, as at the first Erection of 'em, a sufficient Endowment for the Support of the Minister, that he may be under no Necessity of Officiating any where out of the Parish of his Residence, because of the manifest Prejudice Religion receives by it.

'Tis well known, that no Church was suffer'd to be built at first, without the Consent of the Bishop of the Diocess, or the Metropolitan, as appears from several ancient Canons, particularly from that of the Council of Westminster in the Year 1138, which order'd, *Ne quis absq; licentia Episcopi sui in possessione sua Ecclesiam vel Oratorium constituat*. And 'tis as certain, that no Leave was granted to erect a Church, unless a competent Provision was made for the Incumbent, by Tithes or Glebe in Conjunction with 'em. So a Canon of the Council of London, in the Year 1102, decreeth, *Ne Ecclesia Sacretur, donec provideantur necessaria & Presbytero & Ecclesie*. But since above Three Thousand Livings have been Impropriated, (which is above a third part of the Benefices in England) a considerable number of Churches (as has been before mention'd) are left so naked, as not to afford so good a Support to the Incumbents, as most ordinary Mechanicks can honestly raise by their Labour:

Labour : 'This introduces a Necessity for many of us to supply two *Churches*, if we can obtain 'em, tho' it be an Impediment to the due Exercise of the Ministerial Function in both Parishes.

The other Course that many a poor *Clergy-man* is compell'd to take for his better Support, is, his *Teaching a School*, which must necessarily divert him from those Studies that do more immediately relate to his *Sacred Office*; whereby the People committed to his Charge, must receive some Prejudice as to their Spiritual Edification. For tho' such a one may be able to compose a Sermon Weekly, suitable to the Wants of his Auditory, yet he has not time to afford many Visits to his Parishioners, nor Lungs to spare (having spent 'em before in his *School*) to discourse with *Heterodox People*, that they might not persist in those Errors which oppose that *Form of sound Words deliver'd of old unto the Saints*. Neither has he time for other private Admonitions and Reproofs, which every *Clergy-man* knows to be his Duty to perform, but can't many of 'em for want of a sufficient Maintenance from Tithes, being forc'd to take up with a *small School* to add to as *small Tithes*, for a decent Subsistence.

That which also adds to his Misery, is, the great Fatigue of Disciplining Boys, in Conjunction with his Spiritual Employment; so great, that not only unspeakable Perplexity of Mind, but great Waste of
the

the *Spirits* in dictating to, and instructing Boys, even of the quickest *Parts*, is a necessary Consequence of this Profession. It may be positively affirm'd, that scarce any mean *Trade* assaults the Constitution of Body so violently, as does the close pursuing the Business of a *School-Master*. How fatal then is it like to prove to *the Man of God*, when such a laborious Profession must be follow'd with his Sacred Function, otherwise he must want *even Necessaries* for one in his Post ! This Consideration alone methinks, shou'd move the Bowels of all good Men (that are in a Capacity) to contrive some way to augment the *Income* of the poorer Clergy, that none of 'em may be under a Compulsion to undergo so great a Fatigue (as *Teaching a School* is) for their necessary Support in the *Ministry*.

Another *Inconvenience* that arises from the Poverty of a Clergy-man, even where he Officiates constantly at the place of his Residence, is, the small *Impression* the best compos'd Discourses in the Pulpit, and Religious Conversation, are like to make on the Minds of his People : For they must be Persons of a very ingenious Temper, and solid Judgment, that do regard *what is said*, and not *who says it*. The most of Men are taken only with what strikes upon their *external Senses*. If the Professors of *Learning* and the *Priest-hood*, can't appear in tolerable Circumstances for the World, their most elegant
Discourses

Discourses will seem to some to be but *bungling Work* : But where *Sense, Learning, &c.* are adorn'd with Worldly Splendour, there a Speech is often extoll'd to the Skies, answerable to what the *Tyrians* said of *Herod's Oration* to 'em, when he sat on his *Throne* in his *Royal Robes*. *It is the Voice of a God, and not of a Man.*

Quando in Consilio est Ædilibus? ---- When is a *Poor Man*, tho' of great Abilities of Mind, taken into Counsel with the Great and Mighty ?

Haud facile emergunt. ----- Was the Observation of the same *Satyrist* long ago. And long before him the *Wiseſt of Men* affirm'd, that tho' a *City was deliver'd* by the Conduct of a *Poor Wiſe Man*, yet no *Man remembered that poor Wiſe Man*. And the same Divine Author ſays exactly to this purpose : *The poor Man's Wiſdom is deſpiſed, and his Words are not heard.* How great an Injury then is it to *Religion*, to keep ſo conſiderable a Number of the *Clergy* in ſuch mean Circumſtances, that for that Reaſon their *Publick Diſcourſes*, or more private Religious Conferences, are the leſs regarded by their Flocks ?

How acute likewise muſt the Affliction of ſuch *Clergy-men* be, that not only ſuffer in their Bodies, but are griev'd in their Souls to ſee themſelves ſlighted in moſt of their Admonitions, which coſt 'em true Pains to prepare for the Benefit of their People, ſlighted for that Cauſe which lies not in their

Power to rectify, and is a Wound sore enough without that Vinegar pour'd on it.

Another great Grievance *Ministers* in *small Livings* labour under, near of kin to the last mention'd, is, their not being able to Civilize a Parish so well, as where the Parsonages are considerable: For when a Man is in a Capacity to use *Hospitality*, and to be *Charitable* to the Needy, either by extending Alms to 'em, or by setting 'em to *Work*, then his Admonitions and Reproofs are like to make some Impression.

Let any one make the Observation, and he will find that Parish more *Unciviliz'd*, where the Maintenance is slender for the Minister, than where 'tis otherwise, unless there be a *Person of Quality* in it, or *Gentleman* of good Estate, of such sober Principles and solid Sense, as to respect the *Pastor* for his *Office sake*: Nothing less than the shining Example of such a one, and his Authority too over the Inferior sort, can balance the Want of the other, to stir up the good *Demeanor* of the People.

It must therefore be very uneasy to a *Poor Clergy-man*, not only to *fare hard at Home*, but for *that Reason* to be little regarded in the Church, whatever his Discourses are; and to find his Person taken little notice of where he's known.

How dejected must the Minds of such be! How faintly must many proceed in their Endeavours to reform

reform their People, when groaning under such Hardship! Many of 'em can't *study*, for *studying how to Live*. They that are studious under such Difficulties, may be compar'd to *those Jews*, who, when they had Permission from *Artaxerxes* to rebuild *Jerusalem*, wrought on the Walls with one Hand, and with the other held a Weapon to defend themselves against *Sanballat*, the *Arabians*, &c. Such Interruptions and Discouragements must needs be given to many of the *Clergy* from their great Enemy *Poverty*, whilst they are *building* Men up in the *Holy Faith*. 'Tis to be hop'd, that some may proceed in their *Spiritual Labours*, as the *Jews* did in their Work: But very often no doubt the *Res ganusta domi* ----- is such a dead Weight upon their Faculties, that they can't exert 'em with that Vigour, as is requisite to carry on their weighty Employment so as to bring it to an *excellent Work*.

Besides, how does our Task encrease upon us by the Indulgence granted, but our Abilities less through *Poverty* for the performing it! Do not *Heretical Monsters* extend their Limbs in these warm Beams, and cast out their Poison far and near? Antidotes must be prepar'd by *us* in the meanest, as well as by *those* in the greatest Livings, to expel this Venom. For the Number of Souls is not less, but rather greater proportionably than in those Parishes where the *Preferment* is considerable; nor is Error

less triumphant there. *Books* should be purchas'd by every one of us to assist us in our Combat with these Enemies to *Truth*. But how can that be, when the *Taxes* are such upon the *meanest* of us, that there is nothing left for that purpose ?

'Tis confest, that *Physicians* and *Lawyers* have occasion too for new Books every Day ; but I presume, so great a Library is not required for any of the learned Professions, as for those of our *Order* : Neither can they plead Inability so much as a great part of the *Clergy* can. For very few Instances can be given of any amongst those Professions, that don't thrive answerable to their Diligence and Skill. However, if all such that are well qualify'd among 'em don't get *Estates*, yet at least they scarce ever fail of gaining a *Genteel Subsistence*. But there are many Instances to be produced out of the *Clergy*, that are stak'd down to those poor Livings they are first *presented* to, without a Removal to better Benefices, tho' they acquit themselves never so well. For the common and allow'd, tho' not *warrantable* Practice of purchasing *Presentations* to Livings, cuts off the Hopes of many planted in *mean Livings*, of arriving at better Preferment.

These Considerations, with others that might be mention'd, make the Condition of a great part of the Body of the *Clergy* of this Kingdom most deplorable. And consequently without supernatural Aid,

Aid, they must sink under their Calamity : Their Circumstances thus crying aloud for a Redress of 'em, 'tis to be hop'd, that the great *Senate* of the Nation will consider of proper Methods in order thereto.

Tho' this Complaint was made by the first *Reformers*, and has been justly made ever since, and tho' the Cause increases for it every Day, (as shall be by and by made appear) yet it has not been effectually hearken'd to. Our Hopes notwithstanding are somewhat bound up by being *now* under the Protection of a *Queen* so remarkable for her Zeal to the establish'd Church ; as also by being happy in a *Parliament*, we have good Reason to believe, that aims at the Interest of it.

The Poverty of great Numbers of the *Clergy*, (we are told by unexceptionable Witnesses) did sensibly touch the late *Queen* of *blessed Memory* ; and 'twas in her *Heart* to afford 'em *Relief*, which the Almighty accepted of as much as the actual Execution of it, as *he* did *King David's* Pious Intention of erecting a *Temple* for the Honour of GOD, tho' that Work was reserv'd for his Son *Solomon*. What was thus intended by that excellent *Princess*, we don't despair of being accomplish'd by her *present Majesty*, whose Regard (we have just Cause to think) is not less for the good of the Church of *England* ; as has been lately demonstrated by *her* giving up the
first

First Fruits and *Tenths*, for the Augmentation of the Maintenance of the poorer Clergy. But because this great *Bounty* is not like to take effect till some Years are expir'd, we hope we shall have Favour shewn us in the mean time, at least by the Mitigation of Taxes.

'Tis a very melancholy Thought, that so flourishing a Kingdom as *this* is, for *Wealth*, shou'd suffer so great a part of the Clergy of the best Church in the World to want Conveniences, nay, Necessaries for such of their Character, to enable 'em to deliver their *great Master's Errand*, with the better Advantage to their People.

It may be affirm'd, without the Charge of Ostentation or Vanity, (if impartially consider'd) that the Clergy of *England* deserve Encouragement from the Civil Government: For are *they* not stiff Assertors of *Monarchy*? And of such *Loyal Principles* as are highly necessary for the Preservation of the *Peace* of the Commonwealth? No Trumpets to Rebellion sound from our Pulpits, but our People are frequently taught, that we should *submit our selves to every Ordinance of Man for the Lord's sake, whether it be to the King as Supreme, &c.* As also are often exhorted by us, "That Supplication and Prayers, and Intercessions, and giving of Thanks, be made for Kings, and for all that are in Authority;

“ rity ; that we may lead a quiet and peaceable
 “ Life in all Godliness and Honesty.

The Consideration also of our stedfast Adherence to our Principles (even Men of the meanest Preferments) under a *Popish Prince*, and not one of a Thousand warping from his Principles, to go off to any other *Communion* (where the voluntary Contributions of the People exceed the Maintenance of Hundreds in the establish'd Church) might, one wou'd think, incline the Favour of the Government towards us.

But notwithstanding our *Usefulness* to the *State*, and the *Miseries* of so many of the Clergy, are so great, (as before represented) yet the *Act* reaches us all without Exception, to pay to the *Land-Tax*. There is not so much as a Clause inserted for the Deduction of *Annual Tenths*, *Procurations* to the *Arch-Deacon*, and once in three Years to the *Bishop*, with other Fees, and (in some Diocesess) the same Year to the *Arch-Deacon*. All which laid together, amount to above half in many of the small *Living*s, of what the *Land-Tax* arises to. The *Assessors* give no Allowance for those constant Payments, unless in a very few places, where they may have a peculiar Respect for their Ministers.

No *Lay-man's* Estate is *Assess'd* beyond the *Rack-Rent*, or what comes in clear from all other Payments whatsoever ; but 'tis not so with us, which

is a Severity even to the greatest Benefices. How grievous then is it to be born by those of the meanest Livings?

Another sufficient Cause of Complaint, is, that even our *Labour in Spiritual things*, is Tax'd, when none of her Majesty's Subjects are for that, which they lay out for the Manuring and Improvement of their Lands.

There are several Occasions that will oblige a Clergy-man to keep a Curate, either upon the account of tedious Sicknefs, or Old Age, or necessary Absence from his *Benefice*, as the Law allows. It seems then highly reasonable, that the greatest *Living* should have an abatement made in the *Land-Tax* for so much as the *Curate* receives, because the *Living* is worth no more to the Incumbent, than what remains after that Deduction is made.

A *Lay-Estate* is Assess'd for no more than what the Land-Lord receives, or what 'tis worth to be Let and Set for after all the *Charge and Labour* as it is deducted. But we have not that Measure meted out to us. Another Man pays for no more than what comes to him Sleeping or Waking, taking no more Pains than in telling his Money. But if a Clergy-man *sits still*, he must either maintain a *Curate* voluntarily, or submit to a *Suspension a Beneficio* from his Diocesan, who will provide a *Curate*,

rate, and order a Stipend proportionable to the Value of the *Living*.

If it be then equitable, (with Submission to the Judgment of my Superiors) that the largest Benefice should be abated in the Tax, as much as goes to maintain a *Curate*, (even tho' the Incumbent supplies the *Church* himself) then it will follow, that all *Livings* under Forty Pounds *per Annum*, should be excus'd paying to the *Land Tax*, because that Sum amounts to no more than is the usual Allowance for the *Curate's* Reward, if the *Living* will bear it; and such an *Income* falls short of what every *Clergy-man* deserves, if he *Officiates in Sacris* with Dexterity, and according to his Duty.

Another thing, which seems to claim the Favour of the Higher Powers towards us, is, the considerable Trouble and Loss the poor *Vicars* do sustain in their *small Tithes*. For those Dues lying in so many Hands in the Parish, 'tis very great odds, but some *Dispute* will arise about the exact *Quota* of 'em, which must be either lost to the *Vicar*, or su'd for at some Charge, and then 'tis two to one, but such *Parishioners* forsake their Parish-Church, and it may be, quite leave the *Communion* of the *Church of England*, and entertain an irreconcilable Hatred to their *Minister*.

The earnest desire a great many poor *Vicars* have to live amicably with their Neighbours, and to do no-

things that may any way provoke 'em to hear this Instruction with Prejudice, is, the Reason why they forbear prosecuting for their *Dues*, and so patiently submit to lose their Rights. This contributes to the Diminution of our Estates, and consequently some Compassion might be taken on us for this Reason also, to *excuse* us from paying to the *Land Tax*. We are as *willing* to pay it, as any of her Majesty's Subjects, and that *Willingness* we desire may be accepted, when the *Deed* can't be perform'd without manifest Hardship to us beyond others, if all Circumstances were duly weigh'd.

Besides, that which makes our Case hard, is, that the *Value* of our *Living*s decreases every Day, and has done so ever since a *Modus* has been set to several parts of our *Dues*. That which is now a *Modus*, was no doubt the full Value of the *Tithes*, or near it, when it was first made, and was no more, 'tis suppos'd, than a *Composition* which the Minister and his Parishioners agreed on for such or such *Tithes*, to prevent the Trouble of taking 'em in kind. And the next Incumbent might for Peace sake, submit to what his Predecessor contracted for, tho' somewhat inferior to the real Value. But such a *Composition* in process of Time, growing into an *immemorial Custom*, can't be alter'd by any *present Statute*, or by *Common Law*. A *Modus* being thus set to so many things, proves a great *Prejudice* to the present Incumbents,

cumbents; and will be more so every Day upon the *Decrease* of the Value of Money, since the *Increase* of the Materials of it, from the Time that the *Spaniards* have been in Possession of the *Mines* in the *West Indies*. Tho' this *Modus* be ten times in some things under the real Value, yet it still prevails contrary to that *equitable Rule* in the *Canon Law*, viz. *That no Custom ought to prevail that is less than the Tenth.*

But does our Work *diminish* with our Dues? No: certainly, but rather *increase*, because every Age increases in Knowledge.

The *Church* has had such *dark Ages*, in which Men believ'd almost every thing, but knew little or nothing. *Ipse dixit* did then silence all Disputes in *Divine Matters*, as well as in those of the Schools about *Philosophical Speculations*.

But the World since the *Reformation* especially, has quite another Face. That Cloud of Ignorance is much dispell'd; the Knowledge of *Divine things* is not now pinn'd to any Man's Sleeve. The Stream of it is not kept within a narrow Channel in the *Reformed Countries*, but has overflow'd its Banks. I wish I could say, that the *World* has made a right Use of such Plenty and Freedom. On the contrary, a great many don't take the Pains to dive to the bottom of things, but content themselves with a superficial Apprehension, as of *Human*, so of the *things of GOD*. They have acquir'd some *Smatterings* of *Philosophy*, since,

Since so many new *Systems* and *Hypotheses* have been fram'd. And such *Smatterers* (as the Great *Verulam* has to this effect observ'd) are the sooner dispos'd to *Atheism*, whilst those that make *laborious Searches* into the Nature of things, discover most of the Wisdom and Power of GOD.

The vast Number likewise of Books written in our own Language, or translated into it, which treat of *Philosophical* Matters, have no doubt contributed to the Growth of Scepticism amongst us, by being read by many that have not had the Advantage of *regular Education*. And from hence I question not, but that the *Socinians* and *Deists* have the greater Footing in these Kingdoms: Matters being in such a Posture, 'tis very evident that the greater Labour is requir'd of the Clergy. Our *Sermons* must be compos'd with more Accuracy than *formerly*: The Spiritual Food must be well dress'd and prepar'd to make it relish, so nice are the Palates of many grown. "The Word of GOD must (as the incomparable Author of the Causes of the Decay of Christian Piety says, *Chap. 8.*) "be dress'd
"up in the Colours of Human Rhetorick to make
"us at all patient of it, and becomes then only
"tolerable to us, when it is farthest remov'd from
"being GOD's.

The great *Liberty* too that is now enjoy'd, either making or supporting a great Variety of *Sects* in

in Religion, must needs make our Task the greater in opposing *these* in our Sermons, Conferences, and Writings. Our Labour is thus augmented, and our Charge greater in purchasing Ancient, as well as Modern Authors, to enable us the better for their Encounters. But alas ! Our Estates bear a less and less Proportion to this Expence and Pains.

I may venture to affirm, that no *Society* of Men has *such Grounds of Complaint* : And therefore seeing the Nature and Dignity of our *Function*, the great *Expence* we are at before we can be settled even in the *meanest Benefice*, and the great Skill that is requir'd for a dexterous Management of *momentous Employment*, can't escape the Knowledge of the *Representatives* of the Nation : And seeing *Power* proportionable is lodg'd with *them*, we earnestly *Petition*, that they wou'd be pleas'd to exert *that Power* for the *Redress* of our *Grievance*. That they wou'd consider the Deductions that are made out of our *Living*s, that attend not any other *Profession* or Estates : That our *Education* is *liberal* and very expensive : That our Acquaintance for that Reason is such, as will *engage* or *tempt* us to live more *Genteely* in our Families, than many others of better *Incomes* : That much more as to Acts of Generosity and Charity, is expected from us than others, (tho' unreasonably as to *such*, for whom you are desir'd here to be an *Advocate*.)

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And

And that our Estates are at best, but for our Lives.
 That our *Profession* requires great *Ingenuity* to carry
 on with any tolerable Success, especially in this in-
 quisitive Age : And that it is of the most honourable
 Kind, as being Priests of the most High GOD. *These*,
 with other *Motives* that might be us'd, we hope will
 not fail of the favourable Ear of the Great and Wise
Senate of the Nation, for whom we shall never
 cease to *Pray*, that " GOD would be pleas'd to di-
 " rect and prosper all their Consultations to the Ad-
 " vancement of his Glory, the Good of his Church,
 " the Safety, Honour, and Welfare of our Sovereign,
 " and her Kingdoms : With *this* I conclude, and
 am (Sir)

Your most Devoted

Sept. the 4th,

1704.

Humble Servant.



